

Explanation of The Nullifiers of Islaam

Of the Imaam and Mujaddid
- Muhammad bin 'Abdil-Wahhaab -

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About the Book: This is a translation of a lecture given by Shaikh 'Abdul-'Azeez Ar-Raajihee with the title *Sharh Nawaaqid-ul-Islaam*, in which he explains the small treatise of Imaam Muhammad bin 'Abdil-Wahhaab **"*Nawaaqid-ul-Islaam*"** (The Nullifiers of Islaam). This lecture was transcribed and posted on the Sahab.Net website by Abu Rabee'. We ask Allaah to reward all those involved in recording, transcribing and distributing this very beneficial talk. Shaikh Ar-Raajihee is one of the well-known scholars of Saudi Arabia. He studied and had a close relationship with the former muftee, Shaikh 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him.

It is important for all Muslims to be aware of the things that nullify their Islaam, so that they may avoid them. In his short treatise, Imaam Muhammad bin 'Abdil-Wahhaab has mentioned the most significant and oft occurring of these nullifiers. The author, Shaikh Ar-Raajihee, explains each of these ten Nullifiers with clear and lucid examples.

There is also a section at the end containing questions and answers that occurred after the lesson. These questions provide a further benefit as they clarify other important issues related to the subject of the lecture. All footnotes and Qur'anic references were added by the translator.

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TABLE OF CONTENTS

THE FIRST NULLIFIER

Know that the Nullifiers of Islaam are ten.

First: Shirk (associating partners) in the worship of Allaah. Allaah says: **"Verily, Allaah does not forgive that partners be associated with Him in worship (i.e. Shirk), but He forgives what is less than that to whom He wills."** [Surah An-Nisaa: 116]

And He says: **"Verily, the one who mixes partners in worship with Allaah (Shirk), then Paradise has been made forbidden for him and his final abode will be the Hellfire. And the wrongdoers will not have any helpers (in Hell)."** [Surah Al-Maa'idah: 72]

What falls into this is performing sacrifices to someone other than Allaah, such as the person who offers a sacrifice to the Jinn or to a grave.

◄ explanation ►

All praise be to Allaah, Lord of the Worlds, and may the peace and blessings be on the most noble of Prophets and Messengers, our Prophet Muhammad, and on his family and all of his Companions. To Proceed:

These are the ten Nullifiers of Islaam, which the Imaam and the Mujaddid, Shaikh Muhammad bin 'Abdil-Wahhaab (*rahimahullaah*) has mentioned. They are the things that invalidate Islaam. They have been called **"Nullifiers"** because if a person commits any one of them, his Islaam and Religion become cancelled, and he goes from being a Muslim and a believer to being from among those who commit Shirk and worship idols. We ask Allaah for His Safety and Protection.

These Nullifiers and Invalidators cancel out one's Religion, Tawheed and Eemaan, just as the nullifiers of Purity cancels out one's state of purity. So if a person has just performed *wudoo* (ablution) and is in a state of purity, then he breaks his *wudoo* by urinating, defecating or passing wind, his state of (ritual) purity has been nullified and invalidated. And he goes on to being in a state of (ritual) impurity after having been in a state of purity. Such is the case with the Muslim, the believer and the one who affirms Tawheed (*Muwahhid*) – if he commits any of these Nullifiers of Islaam, his Islaam and Religion becomes invalidated and he becomes an idol worshiper, from amongst the idol worshippers, after having been from amongst the Muslims. And if he dies while in this condition, he will then become from the inhabitants of the Hellfire.

If a person meets his Lord whilst possessing these forms of Shirk (mixing partners with Allaah), Allaah will not forgive him, as Allaah says:

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ

"Verily, Allaah does not forgive that partners be associated with Him in worship (i.e. Shirk), but He forgives what is less than that to whom He wills." [Surah An-Nisaa: 116]

Shirk causes all of one's good deeds to be cancelled out as well. Allaah says:

وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾

"And had they mixed partners in worship with Allaah (i.e. committed Shirk), they would have cancelled out (all the good of) what they used to do." [Surah Al-An'aam: 88]

And He says:

وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾

"And We will turn to what they used to perform of deeds and turn them into particles of dust floating in the air." [Surah Al-Furqaan: 23]

Paradise is forbidden for the one who commits Shirk, as Allaah says:

إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ

"Verily, the one who mixes partners in worship with Allaah (Shirk), then Paradise has been made forbidden for him and his final abode will be the Hellfire. And the wrongdoers will not have any helpers (in Hell)." [Surah Al-Maa'idah: 72]

Therefore, Shirk wipes out all of one's good deeds and it takes the one who commits it out of the fold of Islaam. It leads one to abide in the Hellfire forever, and makes Paradise forbidden for the one who meets Allaah with it. We ask Allaah to guard and protect us. These are the Nullifiers. The first of them is Shirk, mixing partners in the worship of Allaah. So whoever mixes partners with Allaah in any of the various forms of worship, then he has nullified his Islaam and Religion. Examples of this, is such as

when someone supplicates or calls unto other than Allaah or when someone sacrifices an animal to other than Allaah.

This is the example the author has given, saying: **"What falls into this is performing sacrifices to someone other than Allaah, such as the person who offers a sacrifice to the Jinn or to a grave"** or to the Messenger or to one of the angels and so on. More examples are such as when someone makes an oath to other than Allaah, or bows and prostrates to other than Allaah, or when someone makes Tawaaf (circumambulation) around other than the House of Allaah, seeking nearness to Allaah by doing that, or any other form of Shirk. So if someone amongst the created beings commits Shirk in his worship of Allaah, his Islaam and Religion become nullified. This is the first Nullifier. We ask Allaah to save and protect us from it.

THE SECOND NULLIFIER

Second: Whoever places intermediaries between himself and Allaah, calling unto them and asking intercession from them, and seeking reliance in them, has committed disbelief according to the unanimous agreement (*Ijmaa'*).

◄ explanation ►

This Second Nullifier is a form of Shirk. Shirk is a general term, but this act is more specific, which is why the author has mentioned it here, even though it falls under the meaning of the First Nullifier. Nevertheless it is specific, such as when a person places the intermediary of (Prophet) Muhammad between himself and Allaah and calls unto him, saying: "O Muhammad, Assist me!" or "O Muhammad, intercede for me before my Lord!" So he places Muhammad (*sallAllaahu 'alayhi wa sallam*) *as* an intermediary between himself and Allaah. Or he places one of the angels or a *walee* (close friend of Allaah) or a Jinn or a grave (as an intermediary) or he supplicates to the sun or the moon, thus making them intermediaries between himself and Allaah. So he supplicates to these things until they become intermediaries between himself and Allaah; or he sacrifices an animal to them or makes an oath to them or calls to them, so that there can be an intermediary between himself and Allaah. But yet all the while he claims that this brings him closer to Allaah, as Allaah says:

وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ

"And those who take supporters besides Allaah, they say: 'We don't worship them except for the purpose of bringing us closer to Allaah.'" [Surah Az-Zumar: 3]

But Allaah declares them disbelievers and liars because of this statement (of theirs).

إِنَّ ٱللَّهَ يَحۡكُمُ بَيۡنَهُمۡ فِى مَا هُمۡ فِيهِ يَخۡتَلِفُونَ‌ۗ إِنَّ ٱللَّهَ لَا يَهۡدِى مَنۡ هُوَ كَـٰذِبٌ كَفَّارٌ

"Verily, Allaah will judge between them concerning what they used to differ in. Surely, Allaah does not guide he who is a liar, and a hardened disbeliever." [Surah Az-Zumar: 3] So they are liars because of this statement (of theirs) and they are disbelievers because of this action.

Allaah says:

وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِۚ

"And they worship besides Allaah that which can neither harm them nor benefit them, and they say: 'These are our intercessors before Allaah.'" [Surah Yoonus: 18] So whoever places intermediaries between himself and Allaah that he supplicates to or offers sacrifices to or makes oaths to or seeks reliance in, then he is indeed a disbeliever, according to the unanimous agreement of the Muslims. We ask Allaah to guard and protect us.

THE THIRD NULLIFIER

Third: Whoever does not hold the polytheists to be disbelievers, or has doubts about their disbelief or considers their ways and beliefs to be correct, has committed disbelief.

◄ explanation ►

What this Nullifier means is: that one does not believe that the polytheists are upon disbelief. The term "polytheists" is general and includes all of the various types of disbelievers. Therefore, every disbeliever is a polytheist. So whoever does not hold a disbeliever to be as such, then he himself is a disbeliever, just like him. Whoever does not consider the Jews or the Christians or the Magians (Majoos) or the idol worshippers or the hypocrites or the Communists to be disbelievers then he himself is a disbeliever. The same goes for one who has doubt about their disbelief, such as one who says: "I'm not sure, it is possible that the Jews may be upon truth." Or he may say: "It's alright for humans to practice the Judaic faith or the Christian faith or the Islamic faith – they are all heavenly religions" as some people (today) do, calling to the coming together of the three religions. Whoever holds this belief is a disbeliever. One must believe that the Jews are disbelievers and that they are upon a false religion. And he must free himself from them and their Religion and hate and make enmity with them for the sake of Allaah. Likewise, with the Christians, one must hold that they are disbelievers. And the same goes with the idol worshippers, the Majoos and all the other different types of disbelievers.

Likewise, one commits disbelief if he doubts whether they are disbelievers, such as when someone says: "I don't know if the Jews are disbelievers or not, they may be upon truth." This person has committed disbelief. One must have determination and firmly hold that they are upon disbelief.

Similar to this is when one holds their ways and beliefs to be correct, such as by saying: "They are upon a correct religion" or "a true religion." Such a person becomes a disbeliever just like them.

The reason for this is because anyone that doesn't hold the polytheists to be disbelievers, he hasn't disbelieved in the Taaghoot (false gods/religions). And there can be no Tawheed (Belief in One God) except with two things: (1) Believing in Allaah, and (2) Disbelieving in the Taaghoot (false deities/religions). So whoever doesn't hold the polytheists and the Jews and the Christians to be disbelievers, he hasn't rejected the false deities/religions (i.e. Taaghoot). So his Tawheed is not valid and he has no Eemaan. Therefore two things are required for Tawheed: (1) Rejection of the

Taaghoot and (2) Belief in Allaah. This is found in the Statement of Tawheed: *Laa Ilaaha IllaaAllaah* (There is no deity worthy of worship except Allaah). *Laa Ilaaha* (There is no deity worthy of worship): This is a Rejection of the Taaghoot. *IllaaAllaah* {Except Allaah}: This is Belief in Allaah. This is since *Laa Ilaaha IllaaAllaah* negates all of the different forms of worship done for other than Allaah

Disbelieving in the Taaghoot means rejecting and negating worship that is performed to other than Allaah, absolving oneself from it and from its people and showing enmity to them. This is what Disbelieving in the Taaghoot means. So enmity towards the polytheists and hatred for them for the sake of Allaah is required. Allaah says about Ibraaheem:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ
إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا
بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ

"You indeed have a good example in Ibraaheem and those with him, when they said to their people: 'Verily we are free from you and whatever you worship besides Allaah. We have rejected you and there has appeared hostility and hatred between us and you forever until you believe in Allaah alone.'" [Surah Al-Mumtahanah: 4]

This is the *Haneefiyyah* (upright religion), the religion of Ibraaheem – that you worship Allaah sincerely making the religion solely for Him and that you absolve yourself from worshipping anything besides Allaah, rejecting it and hating it, whilst loathing and having enmity for its people.

THE FOURTH NULLIFIER

Fourth: Whoever believes that some guidance other than that of the Prophet's (*sallAllaahu 'alayhi wa sallam*) is more complete than his guidance and that someone else's judgement is better than his judgement, such as the one who prefers the judgement of the Tawaagheet (pl. of Taaghoot; false deities/religions) over his judgement, then he is a disbeliever.

◄ explanation ►

Whoever believes that there is some guidance better than the guidance of the Prophet, such as by saying: "The way of the philosophers, the Sabians and the Sufis is better than the way of Muhammad" or "There is guidance in this way" or "It is like the guidance of the Prophet." Such a person that says this is a disbeliever. This is because there is no guidance that is better than the guidance of Allaah's Messenger, since he does not speak from his desire rather it is only revelation that has been sent down to him. So whoever says that there is a guidance better than the guidance of the Messenger of Allaah or similar to it, such as by him practicing or seeking a way towards Allaah through the philosophical or Sabian or Sufi way, then such a person is a disbeliever, an apostate.

Likewise, when someone believes that there is a judgement that is better than the judgement of the Prophet, such as when one believes that ruling by man made laws is better than ruling by the Sharee'ah (Divine Legislation), this person is an apostate according to the unanimous agreement of the Muslims. The same goes for if one believes that ruling by man made laws is similar to ruling by the Sharee'ah, as he also commits disbelief. Similarly, if he believes that ruling by the Sharee'ah is better than ruling by man made laws, however it is permissible to rule by man made laws, such as by him saying: "People have free choice – it is permissible for one to rule by man made laws and it is permissible for him to rule by the Sharee'ah, however the Sharee'ah is better", then such a person has committed disbelief according to the consensus of the Muslims. People do not have free choice in this matter. And this person has rejected something that is known from the Religion by necessity.

So ruling by the Sharee'ah is an obligation upon everyone. But yet this person is saying: "It is not obligatory, it is permissible for people to rule by man-made laws." Such a person is a disbeliever, even if he says: "The Divine Laws (Sharee'ah) are better."

So based on this, if someone rules by man-made laws and believes that they are better than ruling by the Sharee'ah, he has disbelieved. And if he rules by man-made

laws and believes that they are equal to ruling by the Sharee'ah, he has disbelieved. And if he rules by man-made laws but yet believes that ruling by the Sharee'ah is better than ruling by man-made laws, however it is permissible to rule by man-made laws, he too has disbelieved. So in all three cases, this person has committed disbelief.

There is a fourth situation, which is when one rules by man-made laws or by a man-made law in one issue or in one judicial affair, but yet he believes that judging by the Sharee'ah is obligatory and that it is not permissible to judge by man-made laws and that it is not permissible to rule by other than what Allaah has revealed, and he believes that he is doing wrong and that he deserves to be punished. However his inner whims, desires and devil have overtaken him and so he rules by other than what Allaah has revealed. He rules by other than what Allaah has revealed on an individual so that he can benefit the person he is judging or cause him harm. So he benefits the one he is judging because he is his friend or his relative or his neighbor. Or he causes harm to the one he is judging because he is an enemy to him, but yet he knows that ruling by what Allaah has revealed is an obligation and that he has committed a sin. Such a person has committed minor disbelief and he does not leave from the fold of Islaam.

Therefore, ruling by other than what Allaah has revealed occurs in four situations. Three of these cases result in a person committing major disbelief and the fourth one results in a person committing minor disbelief.

Issue: The Ruling on removing all of the Sharee'ah and Ruling by Man-Made laws.

If a person establishes all of the man-made laws and removes the Sharee'ah in its entirety, changing it completely around, this is considered changing the Religion. A group amongst the scholars have taken the view that such a person that does this has disbelieved because he has changed the Religion of Allaah. This is the verdict that was given by Shaikh Muhammad bin Ibraaheem, may Allaah have mercy on him, the former Muftee of the lands of Saudi Arabia. He said: "This is changing the Religion completely around – it is not in one issue only but rather it is changing all of the laws. So it means removing the Sharee'ah in its entirety and replacing it with man-made laws in every small or large affair." Furthermore, our teacher, Shaikh 'Abdul-'Azeez bin Baaz, may Allaah grant him success, held the view that even though he changes the Religion, he must believe that it is permissible to rule by man-made laws so that the proof can be established against him. So therefore this is the fifth situation, which is when someone changes the Religion.

There is also a sixth situation, which is when the religious judge expends his efforts and strives hard to gain knowledge of a religious ruling, but he errs and rules by other than what Allaah has revealed. This is an error. So this person is not a disbeliever nor is he a sinner. Rather, he is a Mujtahid who has one reward based on the statement of the Prophet: **"When the judge issues a verdict, making Ijtihaad (exerting himself) and is correct, he gets two rewards. And if he makes Ijtihaad and errs he gets one reward."**

So this error of his is pardonable and he gets one reward for his Ijtihaad. And if he exerts his efforts and attains the truth, then he gets two rewards – one reward for the Ijtihaad and one reward for attaining the truth.

THE FIFTH NULLIFIER

Fifth: Whoever hates something that the Messenger came with, even though he may act on it, has disbelieved.

◄ explanation ►

This is such as when someone hates the prayer. So he disbelieves even though he may pray. Or it is when he dislikes it. The proof for this is Allaah's statement:



"That is because they disliked what Allaah sent down, so He nullified their deeds." [Surah Muhammad: 9]

So if he hates something that the Messenger (*sallAllaahu 'alayhi wa sallam*) brought, such as from the obligatory matters or from the reward or from the punishment, such as him hating that the penal laws by inflicted on the fornicator or the thief, or he dislikes that, then this person has disbelieved. This is because he has hated and disliked that which Allaah has revealed.

THE SIXTH NULLIFIER

Sixth: Whoever mocks or ridicules any part of the Messenger's Religion or its rewards or punishments has committed an act of disbelief. The proof for this is Allaah's statement: **"Say: 'Was it Allaah and His verses and His Messenger that you were mocking? Make no excuses, you have disbelieved after having had faith."** [Surah At-Tawbah: 65-66]

◄ explanation ►

This is such as the one who mocks the prayer or Zakaat or those who pray, making fun of them because of the fact that they pray not due to their personalities. Or he mocks those performing Hajj and ridicules them. Or he mocks those making Tawaaf because of the act they do not because of them personally. Or he makes fun of the rewards of Paradise, such as when it is said to him that Allaah will enter the *Muwahhid* (one who affirms Tawheed) into Paradise, and Paradise has such and such joys in it, so he jokes and ridicules it, or he mocks the Hellfire. This person commits disbelief based on Allaah's saying:



"Say: 'Was it Allaah and His verses and His Messenger that you were mocking? Make no excuses, you have disbelieved after having had faith.'" [Surah At-Tawbah: 65-66]

This ayah (verse) was revealed with regard to a group of people that had mocked and ridiculed the Prophet during the battle expedition of Tabook. They said: "We have not seen anyone more eager to fill their stomachs nor more lying with their tongues nor more cowardly in the battlefield than the likes of these companions of ours." They meant by this the Messenger and his Companions. So this (above) ayah was revealed regarding them.

Likewise, if someone reviles Allaah or reviles the Messenger or he reviles Islaam, he commits disbelief.

THE SEVENTH NULLIFIER

Seventh: Sorcery, which includes magic spells that cause a person to hate something he seeks after (*sarf*) or love something he doesn't seek after (*'atf*). So whoever performs it or is pleased with it being done, has committed disbelief. The proof for this is Allaah's statement: **"And neither of these two (angels) would teach anyone until they had first said to them: 'We are only a trial (for the people), so do not commit disbelief.'"** [Surah Al-Baqarah: 102]

◄ explanation ►

This is because the sorcerer, whose magic comes by way of the devils, no doubt must implement some acts of Shirk towards the devil Jinn for the Jinn to then assist him. So the serving of one another becomes mutual between the Jinn and the human sorcerer, and there is a tie between the two of them. The Jinn does not serve the sorcerer unless he commits Shirk (ascribes partners) with Allaah, so he commits some forms of Shirk, such as supplicating to it (i.e. the Jinn) instead of Allaah, and offering a sacrificial animal to it. Or the devil may command him to trample upon the *mus-haf* with his feet or to urinate on the *mus-haf* or to stain it with some impurity.

So when the sorcerer commits disbelief, the devil serves him by informing him of some hidden affair or it steals some things for him, or it responds to him when he commands it to strike some human being and so on. So whoever performs sorcery or is pleased with it, commits disbelief. This is since the one who is pleased with it is just like the one who does it. Allaah says:

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

"And neither of these two (angels) would teach anyone until they had first said to them: 'We are only a trial (for the people), so do not commit disbelief.'" [Surah Al-Baqarah: 102]

This is the type of sorcery of which the one who practices it makes contact with the devils. As for the type of sorcery, which the one who practices it does not come in contact with the devils, such as a sorcerer that doesn't contact the devils but yet he gives the people some medicines and intoxicants and gives them to drink things that cause harm to them, taking their money unjustly, this person if he deems it lawful, has committed disbelief.

And if he makes taking the wealth of the people unjustly and harming them permissible then he has committed disbelief. But if he doesn't deem it to be permissible, then he has committed one of the major sins because he has not made contact with the devils. But as for the sorcerer who does make contact with the devils, then he has committed an act of disbelief, because (in this case) the sorcerer will continue to commit disbelief.

THE EIGHTH NULLIFIER

Eighth: Supporting and assisting the polytheists against the Muslims. The proof for this is Allaah’s statement:

وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ

“And whoever amongst you takes them (i.e. the disbelievers) as allies and protectors then he is indeed from among them. Verily, Allaah does not guide a wrong-doing people.” [Surah Al-Maa’idah: 51]

◄ explanation ►

If one assists the polytheists against the Muslims this means that he has allied with the polytheists and loves them. So his allying with them is apostasy because this indicates his love for them. So if he assists the polytheists against the Muslims with money, weapons or by giving his opinion, this is proof that he loves them and loving them is apostasy. So having love (for them) is the foundation for seeking allegiance (with them). And what stems from this is supporting and aiding them with one’s views or money or weapons. So when one assists the polytheists against the Muslims, this means that he has preferred the polytheists over the Muslims. But as for if he assists a polytheist against another polytheist, then this does not fall under this discussion.[1]

[1] **Publisher’s Note:** There is a beneficial treatise regarding this subject written by Imaam Sulaymaan bin ‘Abdillaah Aali Shaikh (d. 1233H) may Allaah have mercy on him, the grandson of Imaam Muhammad bin ‘Abdil-Wahhaab. The treatise is titled **“The Ruling on Allying with the People of Shirk”** and will appear on Al-Ibaanah.Com as a downloadable e-book in the future, by the Will of Allaah.

THE NINTH NULLIFIER

Ninth: Whoever believes that it is permitted for some people to be free of (implementing) the Sharee'ah (revealed laws) of Muhammad (i.e. Islaam), just as it was permitted for Al-Khidr to be free from the Sharee'ah of Moosaa, then he is a disbeliever.

◄ explanation ►

Meaning: He believes that it is permissible for him to be free from practicing the Sharee'ah of Muhammad and that he can worship Allaah with something other than the Sharee'ah that the Messenger came with. And he believes that he will reach Allaah and be from the inhabitants of Paradise even if he doesn't abide by the Sharee'ah of Muhammad, as some of the philosophers have stated.

So he worships Allaah through the path of philosophy or the path of Sabianism or the path of Sufism, thinking that he can reach Allaah through the path of Muhammad or through some other path, and he says: "They are all the same." This person is a disbeliever because there is no path by which one can proceed towards Allaah except through the path of the Messenger (*sallAllaahu 'alayhi wa sallam*).

It is not permissible for anyone to be free of implementing the prophet's Sharee'ah (law system) because it is all encompassing for both the Jinn and mankind, and it is the last of all Sharaa'i (pl. of Sharee'ah; laws).

As for Al-Khidr being free form the Sharee'ah of Moosaa, then there is no proof in this because the Sharee'ah of Moosaa was not all encompassing like that of Muhammad's (i.e it was for the Tribe of Israa'eel only). And also because Al-Khidr was a prophet himself whom revelation was sent to, according to the most correct opinion. But if we were to take the other opinion, which is that he wasn't a prophet, then still he wasn't from the Tribe of Israa'eel and Moosaa wasn't sent to him as a messenger. He was only sent to the Tribe of Israa'eel. Therefore, since Al-Khidr wasn't from them, the Sharee'ah of Moosaa didn't apply to him.

However, the correct view is that he was a prophet and that revelation was sent down to him. This is why Moosaa went to learn from him. Allaah said (quoting Al-Khidr):

وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى

"And I did not do these things of my own accord." [Surah Al-Kahf: 82]

This is proof that he was a prophet that had revelation revealed to him. It would not be possible for him to kill the youth or to set the ship on fire or to rebuild the wall due to inspiration, it would not be possible for him to do all of this except due to revelation. [2]

To summarize: whoever believes that it is permitted for someone to be free from the Sharee'ah of Muhammad just as it was permissible for Al-Khidr to be free from the Sharee'ah of Moosaa, then he is a disbeliever due to there being a difference between the Sharee'ah of Muhammad, which was sent to everyone and the Sharee'ah of Moosaa, which was sent specifically to the Tribe of Israa'eel. So it is permissible for someone that is not from the Tribe of Israa'eel to be free from the Sharee'ah of Moosaa. But as for the Sharee'ah of Muhammad, it is not permissible for anyone to be free from it.

[2] **Translator's Note:** The story of Moosaa's meeting with Al-Khidr can be found in the Qur'aan (Surah Al-Kahf: 60-82). For a detailed account of the events that took place between Moosaa and Khidr and an explanation of why the latter did the above-mentioned actions of fixing the wall, destroying the ship and killing the boy, refer to Saheeh Al-Bukhaaree (Eng.: vol. 6, no. 249).

THE TENTH NULLIFIER

Tenth: Turning away from Allaah's Religion, not learning it or implementing it (is an act of disbelief). The proof for this is Allaah's saying:

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَـٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُـــونَ

"And who does more wrong than he who is reminded of the ayaat (signs/verses) of his Lord, then turns away from them. Verily, We shall extract retribution from the criminals." [Surah As-Sajdah: 22]

There is no difference, with regard to (committing any of) these nullifiers, between the one who jokes, the one who is serious or the one who does so out of fear. However, the one who commits them due to being coerced (is excused). All of these (ten) matters are from the gravest in danger and from those that most often occur. So the Muslim must beware of them and fear from these acts befalling him. We seek refuge in Allaah from those things that bring about His Anger and painful Punishment. May the peace and blessing be on the best of His creatures, Muhammad (*sallAllaahu 'alayhi wa sallam*).

◄ explanation ►

The author states that there is no difference, with regard to these ten nullifiers, between the one who does them intentionally or jokingly or out of fear – such a person commits disbelief. For example, someone commits one of these acts and then says: "I'm joking", he still commits disbelief due to it, even if he was only playing around. Or he may do it intentionally and earnestly, in which case he commits disbelief. Or he may do it out of fear, in which case he also commits disbelief. No one is excused except for the one who is coerced, and he is the one who whose coercion is critical, such as when someone places a sword to his neck and tells him: "Disbelieve, for if you don't we will kill you." This person does not commit disbelief, but his heart is required to remain firm with Faith. But in the case that his heart settles upon disbelief, then he disbelieves.

So there are four cases:

The First Case: when the person does it intentionally
The Second Case: when the person does it jokingly or to make others laugh
The Third Case: when the person does it out of fear

The Fourth Case: when the person does it out of coercion whilst his heart settles upon disbelief.

In these four cases, the person commits disbelief.

The Fifth Case: when the person does it out of coercion whilst his heart is settled upon Eemaan (Faith). This person does not commit disbelief due to Allaah's statement:

مَن كَفَرَ بِٱللَّهِ مِنۢ بَعۡدِ إِيمَٰنِهِۦٓ إِلَّا مَنۡ أُكۡرِهَ وَقَلۡبُهُۥ
مُطۡمَئِنُّۢ بِٱلۡإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلۡكُفۡرِ صَدۡرٗا فَعَلَيۡهِمۡ غَضَبٞ
مِّنَ ٱللَّهِ وَلَهُمۡ عَذَابٌ عَظِيمٞ ﴿١٠٦﴾

"Whoever disbelieved in Allaah after having believed, except he who is forced thereto and whose heart is at rest with Faith, but as for those who open their breasts to disbelief, upon them is the Wrath of Allaah and theirs will be a grave torment." [Surah An-Nahl: 106]

And Allaah knows best. May the peace and blessings be on our prophet Muhammad, his family and Companions.

QUESTIONS AND ANSWERS AFTER THE LESSON:

Question: What is the ruling on holding and attending conferences that call to the unification of the religions?

Answer: If these people believe that these religions are true or that its adherents are upon truth, then this is disbelief and apostasy, and we seek refuge in Allaah. Whoever calls to the unification of the religions because he holds that they are correct or because they are true, then this person is a disbeliever because he doesn't reject the Taaghoot (false deities/religions). The person that calls to the unification of the religions does not reject the Taghoot. He is calling the Muslims to be close to the religions of the Jews and the Christians, or to be like them or to agree with them or that they are upon the truth. This person has not disbelieved in the Taaghoot – this is apostasy. This person has committed one of the things that negates Islaam.

Question: With respect to the rule on Takfeer, whoever does not hold the polytheists to be disbelievers, such as Ibn Sinaa (Avicenna), a person comes along and says: "I do not hold Ibn Seenaa to be a disbeliever, he is a Muslim to me." Does this person commit disbelief?

Answer: If he is confused about him and is not aware of his condition, he does not commit disbelief until his (Ibn Seenaa's) affair is first made clear to him. However, the one who knows that he is a disbeliever and that he is a heretic but yet does not deem him to be a disbeliever, this person falls under this Nullifier of Islaam. But this matter has not been made clear to some people, so the one who is not aware of his condition, his affair should be clarified to him.

Question: [Continuing] But if he rejects and says: "I am not required to do this."

Answer: He is required to do this. This means that he has fallen into one of these Nullifiers of Islaam: **"Whoever does not consider the polytheists to be disbelievers, or has doubts about their disbelief or considers their ways and beliefs to be correct, then he has committed disbelief."**

You are required to hold the polytheists as disbelievers, make enmity with them and hates them for the sake of Allaah. Allaah has made this required upon you. Allaah has made Tawheed a requirement upon you. And there is no Tawheed unless one holds the polytheists to be disbelievers. Whoever does not hold the polytheists to be disbelievers or has doubts about their disbelief or holds their ways and beliefs to be correct, this person is a disbeliever just like them, because he does not reject the Taaghoot. Whoever does not disbelieve and reject the Taaghoot does not believe in

Allaah. His Faith in Allaah and Tawheed is not correct unless there are two things: (1) Rejecting the false deities/religions, and (2) Having faith in Allaah. Rejecting the false deities/religion (Taaghoot) is what Allaah began with first in *Laa Ilaaha IllaaAllaah* [There is no deity worthy of worship except Allaah]. *Laa Ilaaha* [There is no deity worthy of worship] is a rejection of the false deities/religions.

Question: What about the ruling on someone who doesn’t hold a person to be a disbeliever because there is a difference of opinion concerning whether he is a disbeliever or not?

Answer: This person that is declared a disbeliever must be someone that rejects doing something that is known from the Religion by necessity as an obligation or something that is known from the Religion by necessity as a prohibition. So (for example) whoever rejects the obligation of prayer has committed disbelief because it is unanimously agreed that the prayer is obligatory. There is no one that can say that the prayer is not obligatory. The same goes for someone that rejects the forbiddance of fornication or interest, because they are matters that have been agreed on by the Muslims that they are forbidden. However, those matters in which there is a difference of opinion or in which there is confusion over, if one rejects them, he does not commit disbelief.

So if he rejects the prohibition of smoking, for example, he doesn’t commit disbelief since there is obscurity regarding that issue. This is because some people outside of this country (i.e. Saudi Arabia) issue legal rulings that it is permissible to smoke, even though this is an erroneous and mistaken view. So this person does not commit disbelief.

The same goes for a person that rejects the fact that wudoo (ablution) is required for someone that eats camel meat – he doesn’t disbelieve, because there is a difference of opinion regarding this issue.

Question: Is a Muslim excused due to ignorance?

Answer: A human being is not excused due to ignorance if he is able to uplift this ignorance from himself and find someone he could ask. And also (he is not excused) with regard to a matter that is known from the Religion by necessity. And the likes of it must not be obscure – (such as when) a man deals with interest amongst the Muslims. So when it is said to him that this is Haraam (forbidden) he says: “I don’t know, I’m ignorant.” This is not acceptable because this is a matter that is clear to everyone.

However if he were to be in a community that deals with interest, and its example is obscure and hidden from him. And say no one there accepts Islaam for example, so he lives in America and the people there deal with interest, so he thinks that it is lawful, this person perhaps (he will be excused) due to ignorance. So when this person becomes a Muslim and continues to deal with interest, and says: "I don't know, I'm ignorant" – yes, this person its possible that the likes of this person is excused due to ignorance. Meaning, if the ignorance is with regard to some matter that is precise and obscure – he is excused. As for with regard to the matters that are clear in which there are no obscurities – he is not excused. In the obscure matters that one can be ignorant about, i.e. such as the case with this individual, its possible that this person is excused due to ignorance.

This is like the story that has been reported in the two Saheeh Collections about the man that ordered his family (when he died) to burn his body and disperse his ashes in the sea and in the land, saying: **"If Allaah is able to get hold of me, He will indeed punish Me with a severe Torment."** He did this out of ignorance. And what caused him to do this was his fear of Allaah, so Allaah forgave him and had mercy on him. [3] He did not do it deliberately, thinking that he will not fall under Allaah's Decree and Judgement in this situation. He neither rejected the resurrection nor did he deny Allaah's Ability, however he did deny the completeness of the details of Allaah's Ability because this was the extent of his knowledge. He did not deny this out of arrogance and stubbornness rather he was ignorant and the thing that caused him to do it was his fear of Allaah. So this is an example of an obscure matter, as it relates to him.

As for the clear matters, then what is not acceptable is when: A man lives amongst the Muslims yet he doesn't pray. So when he is advised, he says: "I don't know if the prayer is obligatory, I'm ignorant." This person is not paid attention to. And likewise if he says: "I don't know if alcohol is forbidden" or "if fornication is forbidden." This person is not listened to in this regard since these are clear matters.

Question: What do we say about the one that doesn't differentiate between major and minor disbelief in the issue of ruling by other than what Allaah has revealed?

Answer: How can he not differentiate? Allaah differentiates. The (religious) texts provide evidence for the difference between the two because this person is a sinner. The person that issues a ruling on one of the many issues, he is a sinner he has not rejected ruling by the Sharee'ah. He holds it to be obligatory, however giving into his desires and the devil has overtaken him.

[3] Refer to this hadeeth in Saheeh Muslim (Eng. Book 37, no. 6638)

Question: Is it upon everyone to unrestrictedly apply these rulings (i.e. regarding the issue of Ruling by other than what Allaah has revealed) or should this affair be refered back to its people (i.e. the scholars)?

Answer: These matters should be returned back to the scholars for they are ones who will study them and reflect on them. The common folk and the students should refer to the scholars in this regard and it is not for them to issue rulings in these matters because they have not completed the time span of their studies. As for the common folk, then they are not qualified for this. And as for the students (of knowledge), then they too must reference the scholars and not issue rulings, making takfeer based on vain desires. Perhaps a person may get little knowledge, memorizing the Qur'aan and such, then he starts to issue rulings making takfeer of people. This is not for him – he must return it back to the scholars. This is because he may think something to be disbelief when in fact it is not and this is due to his minimal knowledge, little insight and hastiness in issuing rulings.

Question: What if one of the Muslim rulers supports something sinful due to some reason or due to a specific reason, then some people come and rule that his supporting these things means that he deems them to be permissible?

Answer: This is not correct. Did he extract this belief of him deeming it to be permissible from his heart? Did he tell you that he deems it to be permissible? Supporting something can occur due to several reasons – even the sinners support one another but yet this does not mean that they are disbelievers. Furthermore, these things that they defend and support could have a mixture of lawful and unlawful things in them.

Question: Is the committal of disbelief limited to denying (the truth; i.e. *takdheeb*) and holding a firm belief (in falsehood; i.e. *'Itiqaad*)?

Answer: Disbelief is not just restricted to denial. Disbelief occurs due to denial when someone denies Allaah or rejects the Messenger. Or if someone rejects something that is known from the Religion by necessity, he also commits disbelief. It can also occur due to an action, as is the case when someone prostrates to an idol, even if he doesn't believe in it. If someone tramples over the *mus-haf* with his feet whilst doing so intentionally, he commits disbelief. Or if he stains the *mus-haf* with impurities or with urine intentionally, he commits disbelief. Likewise, disbelief may occur through speech. For example, if someone reviles Allah or reviles the Messenger or curses the Religion of Islaam or mocks and ridicules Allaah and His Messenger, he commits disbelief based on such speech. Disbelief also may occur due to doubt. If someone has doubt in Allaah or about His angels or he doubts the revealed Books or

Messengers or he has doubts about Paradise and the Hellfire. For example, he says: "I don't know if there is a Paradise or not" or "…if there is a Hellfire or not?" He commits disbelief due to this doubt and uncertainty.

Disbelief may also occur due to abandonment, say for example if someone turns away from the Religion, not learning it or worshipping Allaah. He commits disbelief due to this abandonment. As for the views of the Murji'ah that disbelief only occurs due to *takdheeb* (denial/rejection) then this is false.

Question: Lets say a person has a dispute so he takes his matter to the judicial courts and the (religious) judge there gives a ruling on an issue. However, this person hates the ruling this judge gave on that issue. What is the verdict on this?

Answer: If he doesn't hate it because it's the judgement of Allaah, then this person hates it due to some reason that is related to the worldly affairs. Therefore, he doesn't hate it because it is Allaah's judgement. So this person doesn't fall into disbelief. However, he is required to submit to the judgement of Allaah and His Messenger so long as he knows that this is a religious ruling. He must be pleased with it even though this ruling may be against him, as is stated in the hadeeth: **"Whoever has someone swear to Allaah in his presence, then let him be pleased with it, and whoever is not pleased with it, then he is not from Allaah.**" So one must be pleased with the judgement of the Messenger.

If he knows that this is the legal ruling he is obligated to be content with it. Allaah says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾

"But no by your Lord they can have no Faith until they make you (O Muhammad) judge in all disputes between them, and find no resistance in themselves against your decisions, and accept them with full submission." [Surah An-Nisaa: 65]

And if he hates this judgement because it is the judgement of Allaah and His Messenger and instead loves and adores the judgement of man-made laws, this is apostasy, and all refuge is sought in Allaah. This person has preferred the judgement of the Taaghoot over the judgement of Allaah and His Messenger.

But in the case where he hates the judgement of the Taaghoot (false deities/religions) but he is not pleased with the religious ruling because he has been offended or lost money or something similar to that from the worldly-related reasons, not because he hates the judgement of Allaah and His Messenger, this person does not fall into disbelief.

Question: What do you say about someone who says that Allaah's statement: **"Say: 'Was it Allaah and His verses and His Messenger that you were mocking? Make no excuses, you have disbelieved after having had faith"** [Surah At-Tawbah: 65-66] was revealed with regard to the hypocrites and that His saying: **"after having had faith"** means the outer Eemaan (i.e. not what's in the heart)?

Answer: This is contrary to what is apparent from the ayah (verse). This misinterpretation requires a proof for it, since there occurs in the ayah: **"Make no excuses, you have disbelieved after having had faith."**

Question: [Continuing] So does that mean that it was revealed with regard to the Companions?

Answer: Yes, it was revealed concerning a group of them during the battle of Tabook. The hypocrites were of different levels. Some of them did not have any Eemaan, some of them had Eemaan but it was weak, and some of them had Eemaan but it left them and vanished. So they were of different types.

Question: What is the ruling on going to sorcerers?

Answer: It is not permissible to go to sorcerers or to fortune-tellers or to astrologers, nor is it permissible to ask them. There has been a severe threat reported in the texts concerning asking them. The Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"Whoever goes to a diviner and asks him about something, his prayer will not be accepted for forty days."** As for someone who goes to a soothsayer and believes in what he tells him, he has disbelieved in what has been revealed to Muhammad (*sallAllaahu 'alayhi wa sallam*). A fortune-teller (*Kaahin*) is someone who gets a vision from the Jinn by which he is informed about some of the affairs of the Unseen (*Ghayb*) that will occur in the future. This person is called a *Kaahin* (fortune-teller). A sorcerer (*Saahir*) is someone that makes contact with the devils and he commits disbelief by way of making potions and brews, tying knots and making spells and incantations. An astrologer (*Munajjim*) is someone that claims knowledge of the Unseen based on his looking at the stars, and he claims that they have an effect on the things that occur on earth. An *'arraaf* (diviner) is someone that claims to have knowledge of affairs by first

informing a person about something (he lost) that was stolen and the place where he lost it.

The same goes for the one who writes down Abaajaad (numeric symbols of letters): abjad hawwaz huttee kalaman sa'fas qarshat thakhadh dadhigh – These are Abjad letters that some people write, using them to gain knowledge of the unseen affairs. But as for the one who writes them down to learn from them (i.e. the letters), and doesn't use them to gain knowledge of the Unseen, such as using it to gain knowledge of the dead and so on, then he does not fall into this aspect.

The same goes for one who opens the book and attends the Jinn or the one who reads into a cup or reads into his palm. All of these individuals, if they claim to know the Unseen, they are all disbelievers. However their methods vary. But if they all claim to know the Unseen then they are disbelievers. So if one claims to know the Unseen by way of spells, incantations, tying of knots, medicines and potions, then he is a called a *Saahir* (sorcerer).

And if he claims to know what will happen in the future, then he is a *Kaahin* (fortune-teller). And if he claims knowledge of the Unseen due to his looking at the stars, he is called a *Munajjim* (astrologer). And if he claims knowledge by way of knowing where a stolen good is and where it was lost, he is called an *'Arraaf* (diviner). Similarly, those who throw stones and write on the ground, claiming to know the Unseen, all of these people are disbelievers – all of them are *Munajjimoon* (astrologers).

Question: We would like a detailed explanation on the issue of seeking assistance from the righteous Jinn.

Answer: Concerning seeking assistance from the Jinn, Shaikh-ul-islaam (Ibn Taimiyyah) mentioned that a human being making contact with the Jinn occurs in three scenarios:

First: When he calls him to Allaah and commands him to good and forbids him from evil. This is required. Calling to Allaah, commanding towards good, and forbidding from evil is required for humans and Jinn. But this only occurs if Allaah decrees for such to happen and so on. So he should give them da'wah (invitation to Islaam), command them towards good, and forbid them from evil only – not exceeding beyond this. This can occur for there may be found some righteous Jinn that attend some of the gatherings in which they can talk to the people. But this is if the person invites them (to Islaam) and commands them towards good. This is necessary.

Second: That one seeks assistance from them in matters that are permissible, such as one seeking help from them in order to repair his automobile or to mend his farmland or to build his house. Shaikh-ul-Islaam (Ibn Taimiyyah) said: "The foundation with regard to it is that it is permissible."

But nevertheless, it is not proper for a human being to seek help from the Jinn, even in the permissible matters. This is since we cannot see the Jinn and we do not know what is true from their statements from that which is false. Also, the Jinn have less intellect than human beings and they are not honest, so they will take a person to an outcome that is not praiseworthy. This is since Allaah said:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓاْ

"O you who believe, if an evildoer (i.e. *faasiq*) comes to you with some news then verify it." [Surah Al-Hujuraat: 6] This refers to an evildoer from amongst the human beings, so the Jinn are worse in this regard.

Some of those who recite (upon possessed people) seek help (from the Jinn) in this manner. Some of them say: "I speak to a Jinnee and seek such and such from him and he has informed me about such and such. And he has informed me of where I can find the magic." And so on and so forth. Some of them even say that they are Muslim. We say: Who informed you? Do you know what his condition is? Can he be believed? This Jinnee right now is a *faasiq* (an evildoer). He has attacked this human being (by possessing him), so therefore he is a *faasiq* (evildoer). Neither his speech nor his reports are to be accepted. So you should not take his reports nor seek assistance from him. Just invite him to Allaah or recite (Qur'aan) upon him and request him to come out from this Muslim and to not cause harm to him.

As for what some people say: "I sought such and such from him and he informed me of such and such and of such and such magic" and he sits with him for hours, but yet the Jinnee tells him lies so how can he rely on his words? And how does he know that he is correct? Then they may even take him to an outcome that is not praiseworthy – even in the matters that are permissible, because they will gradually take him to different levels until they make him fall into Shirk. [4]

Question: What is the ruling on reading and believing in horoscopes?

[4] **Translator's Note:** The Shaikh did not expound on the third situation. It is when a human being makes contact with the Jinn in matters that are impermissible, such as has been mentioned in the previous question and answer.

Answer: If one claims to know the Unseen (Ghayb) because of them then this is disbelief and apostasy. This is *tanjeem* (predicting the future based on astrology).

Question: And if one believes in these horoscopes?

Answer: If someone believes them in their claim to know the Unseen, then he is a disbeliever because he has disbelieved in the statement of Allaah:

قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ

"Say: No one in the heavens and the earth knows the Unseen except Allaah." [Surah An-Naml: 65]

Question: What is your advice on someone that wants to cure magic with similar magic, saying: "I am forced to do this?"

Answer: Curing magic is known as *Nushrah* amongst the scholars. The correct opinion, which the scholars that have verified this issue are upon is that curing magic is divided into two categories:

First: Curing magic with magic just like it. This is forbidden.
Second: Curing magic with incantations that have been prescribed in the Religion or lawful medications. This is permissible. One may recite Ayat-ul-Kursee or the Mu'awidhatayn[5] or the verses that talk about magic in them. Or he may utter supplications that have been prescribed in the Religion such as: **"O Allaah, Lord of makind. Remove this harm and cure me. You are the Healer – there is no cure except Your cure – a cure that does not leave a sickness"** and **"In the Name of Allaah. I perform *ruqyaa* on you from everything that is harming you and from every jealous person or evil eye. May Allaah heal you."**

Or he may use lawful medicines or good remedies. There is no harm in any of this. This is the correct view that is held by those who have verified this issue. Furthermore, this is the view that the great scholar Ibn Al-Qayyim has preferred and it is the view that the Imaam and Mujaddid, Muhammad bin 'Abdil-Wahhaab (*rahimahullah*) has preferred in his book *Kitaab at-Tawheed*, saying **"Chapter: What has been reported concerning *Nushrah*."**

So therefore, Nushrah is divided into two categories: *Nushrah* that is permissible and *Nushrah* that is forbidden. *Nushrah* means curing and removing the magic that has

[5] **Translator's Note:** Surah Al-Falaq and Surah An-Naas

been placed on someone. Curing him with magic the likes of it is forbidden, whereas curing it with prescribed incantations or permissible medicines is allowed.

Question: Is he considered believing in them if he goes to them, saying: "This is an emergency?"

Answer: This is not permissible. He should not do this, based on what is held by the scholars that have verified this issue. He must not go to a sorcerer. As for believing them, then this is something totally different. If he believes in them then he has committed disbelief. However, it is not permissible to go to them. This is an avenue that has been blocked off (i.e. forbidden).

Question: What about someone that aids the disbelievers against the Muslims out of fear for his worldly possessions?

Answer: This person commits disbelief even if he does so out of fear for his worldly possessions based on the text from the Qur'aan:

ذَٰلِكَ بِأَنَّهُمُ ٱسْتَحَبُّوا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ

"That is because they preferred the life of this world over the Hereafter." [Surah An-Nahl: 107] This means he had some worldly possession. This person has disbelieved because he put his worldly possession above his Religion. The Religion of Allaah takes precedence over his worldly benefits – if he places his worldly benefits over his Religion, he has committed disbelief.

Question: Are the Nullifiers of Islaam limited (i.e. to just ten)?

Answer: The thngs that negate and nullify one's Islaam are many. The scholars from every *madh-hab* – the Hanbalees, the Shaafi'ees, the Maalikees and the Hanafees – all of them included chapters in their books on Fiqh titled **"Chapter: The Ruling on the Apostate."** This refers to a person that has disbelieved after having been Muslim. And they mentioned various categories of them (i.e. different forms of apostasy). The Hanafees were the most prolific from all the *madhaahib* in mentioning the things that nullify one's Islaam. In fact they said: "If someone refers to a masjid and a mush-haf as being small such as by saying *musayjid* (small masjid) or *musayhif* (little *mus-haf*), intending to degrade them, then he has disbelieved."

Question: The Imaam (*rahimahullaah*) has mentioned for some of these Nullifiers of Islaam that there is a consensus for it amongst the scholars, but he didn't mention this for all of them.

Answer: It is known that all of these nullifiers are unanimously agreed upon. There is no doubt about this. He only mentioned the *Ijmaa'* (unanimous consensus) for some of them in order to clarify. All of these issues are matters that are known from the Religion by necessity.

Question: What is meant by turning away in the author's statement: "**Tenth:** Turning away from Allaah's Religion, not learning it or implementing it…?"

Answer: What "turning away" means is turning away from the religion in its totality – so he does not learn it nor does he act on it.

[End of the Treatise]